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take it." In the *Great Euchologion*, or Prayer Book, of the Greek Church the order for confession is in fact immediately preceded by a short office for the making of a *pneumatikos*, or spiritual father, in which the bishop, after he has read the Gospel containing our Lord's words: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained", addresses the would-be *pneumatikos* (who must, needless to say, be in priests' orders) as follows:

"Our mediocrity, through the grace of the all-holy and divine Spirit, promotes thee, the most pious N. *Pneumatikos*, to the ministry of spiritual fatherhood, etc."

Covel quotes ancient canons to the effect that "if any one without the Mandate of the Bishop of the place shall dare to receive . . . spiritual accounts and Confessions, such a one shall be Canonically punished as a Transgressor of the Divine Canons; because he hath not only destroy'd himself, but all they also who have been Confessed by him are still unconfessed, and whatever things he hath Bound or Loosed, are yet uncorrected". And again: "Let all the Priest-Monks, who take Confessions, or Bind and Loose know that our Holy Fathers will not suffer any Priests to reconcile Penitents without the Archbishop's Order". According to an old canonist "a Bishop may . . . according to his Judgment, give this Right or Power of receiving Confessions to a secular Priest, but this is to be done discreetly, to some choice or well approved Persons only, and upon some extraordinary occasions".

Professor Bratsiotes, in the introduction which he contributed to the English translation of the life of the Archimandrite Eusebius Matthopoulos, observed that "unhappily there are very few confessors, because it is much more difficult to develop confessors than to train preachers; and it requires much individual genius and great maturity in virtue and experience to be a proper confessor". At the time when these words were written only eight members of the Zoë Confraternity—all trained theologians as they are—were licensed as confessors. In the country dioceses to-day the only clergy who are permitted to assist the bishop as *pneumatikoi* are the priest-monks attached to the metropolis; married priests who are authorised to hear confessions are rare indeed.

What then of the parish clergy? There is no parallel in Greece to the country parson who has "read the Fathers also and the Schoolmen and the later writers", and who has been one of the fairest ornaments of the English Church these many centuries. The Greek country parson is a